

must be born again. Commence to live over. The keynote of the Bible is, regeneration. No patchwork of practice or profession will match the old cloth. One will tear the other, and the last state of that man will be worse than the first. Christ's righteousness does not agree with man's ideas.—J. M. Thoburn.

A Wish Without A Purpose

Wishing is generally intermittent, temporary, evanescent; a purpose is ever crystallizing into more permanent form. A wish may be associated with moral impotence, while a noble purpose registers moral courage and indicates a moral grip upon the sources of power. Apply this distinction to the things usually appreciated in the world, viz, wealth, learning and power. Not one of these can be obtained by a mere wish or a lifetime of wishing. There is no royal road to knowledge, and for that matter to anything else worth while either for time or eternity.

"Alas! All around us are to be found too many of these semi-conscious day dreamers, while too seldom we meet men of real, earnest purpose. These men of purpose are the present or prospective leaders in all the many departments of life work. We must become early possessed of a worthy purpose if we mean to know anything about right living, or if we propose to be of any service to the generation to which we belong.—Robert Hunter.

Sisters' S. C. E.

Secretary's Report

At the request of our National President I here submit a summarized report of the work done by the S. S. C. E. workers during the year 1901. The report is made from papers that I received at the late National Conference, and, as it is clearly seen, is only a partial report.

Number of societies reported,	41
Number of meetings held,	783
Number of active members,	706
Number of honorary members,	200
Amount of free will offerings,	\$110 33
Amount of dues,	\$606 04
Amount of earnings,	\$1286 77
Amount given to foreign missions,	\$44 78
Amount given to home missions,	\$116 48
Amount given to Theological Chair,	\$137 15
Am't. given to superannuated ministers' fund,	\$49 92

MRS. CLARA MILLER.

Cerro Gordo, Ill.

The Sister's Society of Cerro Gordo, Ills., has never to my knowledge had any thing written about it either good, bad, or indifferent in the Evangelist, and since no one else has made an attempt thus far, I felt it my duty to try.

First, I want to say something about our church here. We are what I suppose you would call a self supporting mission.

Our pastor, brother B. H. Flora, comes from Nappanee, Ind., once a month and preaches two nights during the week. Think of it! you good brethren, who are so fortunate as to have divine worship every Sabbath

under your own "vine and fig tree". But we are not at all discouraged. Our time is coming soon.

We had a glorious revival of three weeks duration in the month of Sept. conducted by brother I. D. Bowman of Phila, and our pastor Bro. Flora. We had fourteen additions to the church, and such a religious awakening as has never been felt in our town before.

Our communion services ended the meeting, and there were a great many so impressed by our services (we had never held them in the town before.) that had we been able to continue our meetings another week, I think there would have been several if not quite a number more additions to the church.

Now I am coming to the best part of our S. S. C. E. All but one of our newly elected officers were at the late National Conference, and came home brimful of enthusiasm, so we are going to expect great results the coming year.

Our society does various kinds of work, such as making bedclothes, sew by the day, make clothes pin aprons, serve lunch at public sales, etc.

We also have several honorary members. Our husbands constitute that class of members, and our society finds them by experience to be indispensable.

Suppose for instance the society takes the contract to scrub a school house, and the well has gone dry, and the water must be hauled a half mile. You can readily see the absolute necessity of a few honorary members.

I have wished so often since Conference that every member of the S. S. C. E. could have been present to enjoy the program rendered by the National Society. It was full of inspiration and so helpful. There was a paper read by a Miss Lichty from Nebraska, that all will remember who were there because all heard it. It made one think of Solomon's words in Eccl. 9:10, "Whatsoever thy hand findeth to do, do it with thy might."

I wish we could all get more of that spirit that is full of energy when we are about the Master's work.

By our earnestness in all religious work we may be the means of some poor soul, who has almost fainted by the wayside, taking courage and making one more effort which will perhaps be the turning point in his journey to the better land.

Our pastor, Brother Flora, was unanimously called to minister unto us another year.

He has the blessed faculty of keeping the church together. Not one of the members who has entered the church under his pastorate has ever dropped out.

We are anxious to know what others are doing.

CLARA K. BRENNEMAN.

The happy person will be the heart-singer, who has found delight in, "Fret not thyself; rest in the Lord; wait patiently for him, and he shall give thee the desire of thine heart."

Our Young People

OUR NATIONAL BONDAGE

Hab. 1:13-17; Amos 6:1-6

(Temperance Meeting)

Topic for Nov. 10.

HOME READINGS

- Mon. Nov. 4, The deceit of strong drink, Prov. 23:29-32.
 Tues. " 5, Its chains, Isa. 28:7; Hag. 1:1-7.
 Wed. " 6, Habit and slavery, Phil. 3:15-19; I Pet. 2:9-12.
 Thurs. " 7, A spreading evil, Jer. 4:14-22; Ezek. 7:23-27.
 Fri. " 8, An endangered nation, Lev. 26:14-22; Isa. 60:12.
 Sat. " 9, The hope of our country, Ps. 144:11-15; Prov. 14:34.
 Sun. " 10, The topic.

The first of the references for our evening's lesson (Hab. 1:13-17) pictures the nation as being drawn in by sin as fish in a drag net. The illustration is a striking one and could not be more apt as applied to the saloon.

How is the saloon power like a great drag net?

1. It is deceitful, Prov. 20:1.

Answer. By appearing attractive and pretending to be harmless.

How does the saloon deceive the moderate drinker?

Answer. By making him think that he can "drink or let it alone" and that he needs the drink for health or for popularity.

How does the saloon deceive the drunkard?

Answer. By pretending to be his friend until all his money is gone.

How does the saloon deceive the government?

Answer. By prating about supporting schools, etc., thru license money while at the same time it robs the people thru waste and crime and idleness and increased taxation of a thousand times the amount of the license money.

How does the saloon deceive the voters?

By making them believe that the country will be lost unless their party wins while it belittles the only party that stands right on the issue that overshadows all the rest.

How does the saloon deceive the Christian people?

By making each one think that there is not much for him to do and that it is none of his business anyhow.

2. The saloon power is like a great drag net because when once enclosed in its meshes there is no escape for one unaided. Jer. 13:23; Prov. 23:35.

Do you know of any drunkard who simply by his own efforts escaped from the evil of drink?

Why do toppers think themselves safe in the face of so many wrecks caused by the same course?

3. The saloon power is like a drag net because the end thereof is death. Prov. 23:32; Rom. 6:23.

What good results from the liquor traffic?

What evils result from the liquor traffic?

The second reference of our lesson (Amos 6:1-6) deals with the indifference of the people toward evil. This is the most discouraging side of the problem. Great as the evil is it could be speedily abolished if the people were only aroused but alas, they sleep in Zion and the woe prevails. Study and comment on the following scriptures which teach the duty of activity against evil. Rom. 14:7; Isa. 57:14; Amos 6:1; Judges 5:23.

The temperance people of the country are in the majority but the inactivity of a part hinders the work of the rest. Are not these inactive persons therefore chargeable with the continuation of the evil?

What will result if our nation refuses to do anything against the liquor evil?

What are some of the means now employed against the liquor traffic? (Speak of education in the schools, by papers and speakers, of business firms requiring temperance, of legislation, local option, li-